

LETTERS FROM THE PEOPLE.

An Appeal from an Old Slaveholder to the White People of Virginia.

FORD'S DEPOT, DUNWIDDER CO., VA.,  
September 23, 1870.

To the Editor of the New National Era:

SIR: Your paper has a large circulation in Virginia, I (a once large slave owner) desire through the columns of your valuable paper to appeal to the white people of the State in behalf of the rights of the colored people, and the position we should take in regard to them. They are now Virginians, born and reared among us. Now, gentlemen, let us examine the question of their rights as it presents itself upon its merits, and as equity and Christianity require of us in regard to them. It is a fact that the question of slavery has been settled, and that the people of Virginia, almost by unanimous vote, acknowledged their rights as equal participants before the law. But, gentlemen, if the question of their rights have been truly settled in Virginia, how comes this political strife and social ostracism by which the peace, dignity, and prosperity of the State is greatly retarded, her resources undeveloped, her land uncultivated, and her sons growing up in ignorance? It is high time that the people understood the error, that it may be corrected. To my mind the cause is plain, the remedy simple, to-wit: The last plank of the Democratic platform gave way in 1865, at Appomattox Court House, which decided the slavery question. But this Democratic party of Virginia, under an assumed name, are endeavoring to build it up again upon the adage that the "hair of the dog is good for the bite." Therefore they will not settle down upon the rights of the colored people in good faith, as given them by the constitution of the State and the United States. Well now, gentlemen, we have lost enough blood and suffered enough, and we therefore cannot afford to spend any more time, money, or lives to keep up this political strife about the colored man to gratify a few men who hope thereby to get into office. There is nothing to be gained by it, but a great deal of harm may arise by its agitation, for the colored people have tasted of liberty. They begin to look at it in its true simple form, as God intended they should, and to realize that their liberties are the gift of God, that they are not to be violated without incurring his wrath. Indeed I tremble for my native State "when I reflect that God is just; that is, justice cannot sleep for ever; that the Almighty has no attribute which can take sides with us" in a contest to ignore their rights as given them by the constitution of the State.

The cry of a "white man's Government" by this Democratic party, and the charge by them against the Republican party of "negro equality," to the intelligent observing mind fall short of the object, and would not have the effect it does if the people would use a little more common sense. To illustrate the term "white man's Government" and "negro equality," as intended to be conveyed to the people, is simply nothing more or less than a kindling of strife, which will keep the people of the State in poverty and ignorance when there is no just cause for that issue. I am, however, well aware that the sentiment of the people of the State is opposed to the agitation of these questions, and if it were not for the social ostracism that is being dealt out to all right-thinking men, the question would at once be settled in Virginia.

Fellow-citizens, in view of these facts, which are apparent to every mind, let us in November next put a stop to the agitation of this question. It is our decided voice alone that can secure peace, prosperity and happiness for the people of the State. Let us be united, and thereby show to those men who once led us, that we understand how to defend and protect the peace and dignity of this good old Commonwealth, that we do not intend to stultify ourselves but protect the constitution of the State, as it has been adopted by us; we followed the false teaching of these very men to Appomattox Court House where they surrendered the "last hour of the lost cause," and the people of the State returned to their homes in poverty and rags, but I am sure a wiser people. Let the voters of each county in the State look around them, and see who it is that is keeping alive this turmoil, and I am of opinion that they will be satisfied that they are the same men who preached State rights and secession, and remained in the rear during the war. As to "negro equality" it is useless to speak of it; I am satisfied the people understand the nature, and general disposition of these colored people too well to think for a moment that they desire, or that the Republican party intend, any such thing. They are decidedly in the minority. Therefore there is no ground to justify the Democratic horrible pictures of what would befall the State from negro rule. It is plain to my mind, that if the people of the State desire to put an end to this turmoil, and to place the State in a position to achieve its prosperity and peace, they must vote against this "Conservative party" of Virginia, which, in my opinion, is in opposition to every good feeling of the human heart, and was created to sow discord among the good citizens of the State. In conclusion allow me to say, that it is our duty, and that equity, humanity and Christianity demand that we should unite with the Republicans of the State, forget the "lost cause" and as honest men meet the issue upon principles of justice. Then, and not until then, will we be a prosperous people.

Respectfully,  
THOS. H. BOISEAU.

Letter from Ohio.

MILNOR HALL, GAMBER, OHIO,  
September 24, 1870.

To the Editor of the New National Era:

My sudden and unexpected removal from Nashville, and the work which has occupied my entire attention for the past five or six years, may seem to those unacquainted with the circumstances that I have ceased to feel the interest in the cause of education in the South which I have heretofore professed.

It will be remembered, also, that I commenced a series of articles in the Era on "The Relation of Colored Schools to State Educational Systems," which have also been discontinued. These articles I wish to continue to the completion of the series, if I can possibly find time.

The reasons for my going North are these: My own health, and that of some of the members of my family, had become so impaired, by over-work on my part, and an uncongenial climate in the other case, that a change became a matter of necessity.

I greatly need rest; or, at least, a change of work, as rest is impossible. I had been some years in the work, including four years' service in the army and rebel prisons. During all this

time, and since, I have been actively engaged in educational work for the freedmen, either directly or indirectly.

I find myself falling behind very much, on account of the compulsory isolation incident to the work, both as to literature and intellectual progress; and last, but not least, in the condition of my purse.

I hope, therefore, to be able to recruit in all these respects in a few years; and then, if the way is clear, to enter the field again under improved circumstances.

It is also very natural that I should feel a deep solicitude for the welfare of the Fisk University, the school of my own planting and nourishing. But my anxiety on that score has been relieved as much as it is possible, by learning that it passes into such worthy and able hands as those of Prof. Spencer, and the earnest collaborators that I know to be associated with him in the school.

The institution is one of the very best in the South, and with the present advantages it cannot fail to meet the most sanguine expectations of its many friends.

I wish, therefore, to ask that the six copies of the Era I contracted for be continued to the institution, and I will engage to fulfil my part of the contract at the earliest possible opportunity.

My labor here is of the same general kind as heretofore; but to me it does not yet possess the interest the work in the South does. I wish, therefore, to be kept in close sympathy with this work; and, for that reason, would be glad to have an occasional copy of the Era sent to my address here, or, if you deem my guaranty of sufficient validity, would be glad to receive it regularly.

Hoping the cause of the oppressed may never fail for the want of faithful advocates, I have the honor to be, most truly yours,  
JOHN OGDEN.

Letter from Delaware.

LAUREL, SUSSEX COUNTY, DEL.,  
October 3, 1870.

To the Editor of the New National Era:

On Thursday last, the 29th ult., the colored people in and around this little village held a celebration in honor of the passage and ratification of the Fifteenth Amendment to the Constitution of the United States of America. The weather had been cloudy and threatening for two days, and our Democratic friends had been prophesying and praying that it would rain all day, so that the negroes could not turn out; but, like nearly all their prophecies and prayers during the last ten years, they proved false and unavailing—the day being a beautiful one, sufficiently cloudy to break off the scorching rays of the sun, but not a drop of rain fell.

Prof. W. H. Day and others arrived on the train Wednesday afternoon from Wilmington, accompanied by the Wilmington Colored Brass Band. They were met at the depot by a committee appointed for that purpose, who escorted them to the school-house, which was used on this occasion as a hall of reception, and after the usual ceremonies were over were dismissed for the purpose of rest and recreation. In the evening the band turned out, and under the guidance of some of our most prominent colored citizens, serenaded the most of our prominent white Republican families, filling the air with the most delightful music, such as was never heard in old Laurel before; even our Democratic friends were compelled to admit that they never did hear such music as *them* are niggers played. Everything passed off peacefully and quietly, there not being any disturbance whatever during the evening. At eleven o'clock the band marched back to the school-house, and in another hour the whole village was in slumber.

By daylight Thursday morning everybody was astir; no one had to be called; people that were never known to get up without being called at least three times were up that morning and dressed before daylight. By eight o'clock they began to come in from all parts of the country, and continued to do so till three in the afternoon, at which time there were supposed to be three thousand people on the ground.

They left the school-house at 11 o'clock, marched through the principal streets of the town, thence to a grove a half mile from town, where a stand had been erected and other preparations made for the speaking; arriving at 1, and dismissing for the purpose of nourishing the inner man. At half-past 1 the speakers, invited guests, and members of the band sat down to a sumptuous dinner prepared by the Committee of Arrangements at the expense of the E. R. League. An hour was spent at dinner, and at half-past two the speaking commenced, which lasted till near 6. There were some half a dozen speakers, prominent among whom were Prof. W. H. Day and Mrs. Frances Harper.

I have not time nor space to go into the particulars of the speakers or speaking, but will simply say what I believe every one will bear me out in, that the speaking was all very good and very appropriate. There was no boasting, no bragging, no spread eagle gestures or pot-house bragging. It consisted of a plain, manly statement of uncontested facts, and advised the people to persevere in doing justice and right to all, irrespective of party, color, or previous condition. There were a great many white people out there, and a number of Democrats; but I have not heard one word of complaint, although the speakers hit them some very hard knocks indeed, as they were necessarily compelled to do to keep to the truth.

There was not an intoxicated person or a disorderly character on the ground during the day. Everything went off perfectly quiet and harmonious. In fact the whole thing was a grand success.

This is a thorough Democratic town, and the appearance of the hand-bills on the corners about three weeks ago created quite an excitement, and open threats of violence were made, but fortunately when the day came their excited passion had cooled down to sober reason, and it was allowed to go on undisturbed, and without any indignities worth noticing.

At sundown, the speaking being over, they took up the line of march, and a half hour later found them at the place of starting, where they dismissed, and each went his way rejoicing. The whole was a grand success, and the day that night, which lasted till daylight the next morning, at which time they broke up, each man shaking his neighbor by the hand and replying himself to vote the Republican ticket next November straight out. And the ladies, who were no less patriotic than the men, for they pledged themselves to make their husbands leave the house on election day whether they voted to the polls or not; while the maidens made a vow that they would never listen to the proposals of a Democrat if they never got a husband.

At 11.15 A. M., on Friday, Professor Day and others, accompanied by the band, took the cars for the North. Thus ended the greatest celebration that was ever in this place in honor of one of the greatest events of the age.

COSMOPOLITAN.

Letter from Virginia.

HICKSFORD, GREENVILLE CO., VA.,  
September 21, 1870.

To the Editor of the New National Era:

SIR: Since I wrote my last letter to your most excellent paper, I have traveled extensively in the western portion of the State. I think, as you know, that it will not do to send one delegation to Congress without the whole of the State does the same thing, I therefore did all I could to get Colonel Hughes and Rives elected, along with Hon. James H. Platt. I think that in the Fourth District there will be a Republican elected, as either Mr. Geo. Tucker or W. W. Stowel will be nominated at the convention, to be held on the 27th inst. at Danville, Va., and the understanding is that one will withdraw so as to prevent a split. This is our only hope in this State. If we want any rights at all, we must expect them from Congress, and not from our State Legislature.

I will not do more in this letter than ask the poor whites of this State, and the whole South, to read Colonel Hughes' letter informing every thinking man which party he ought to support. His convincing argument falls like peals of thunder upon every intelligent mind in all this land. They are stern truths.

Heaven knows that I want the disabilities removed from those men who fought to enslave me, but I want to ask this question: will they not try and do that same thing again? Would it not be better to let them wait until we get a little stronger? I was in the committee-room at Washington when General Butler asked Governor Walker about us as colored men sitting on juries, and his reply was, that is just what we want in Virginia, to get in the Union, so that we can enforce the new constitution. Walker also made pledges on behalf of the people of this State in regard to the free school system. But if any sane man will read the school bill of this State, he can see that Walker and his Legislature intends, as ever, to keep the poor whites and the colored people uneducated as long as they can, and we have no remedy but in our National Congress. Then let the whole State this fall spend sleepless nights to accomplish this end. I do not mean Virginia alone. Thank heavens that, through these columns, I can speak to the whole Nation, and especially to my people in the South. Poor white men, throw away your foolish prejudice and help us to educate your children, so that they can be useful to you and their country. Hoping that the Nation may read these imperfect sentences, I am, gentlemen, your most obedient servant.

OBSERVER IN THE 2d CON. DIST. OF VA.

From the Era, September 23.

DEMOCRACY.

The Men who Govern New York—A Raid of City Ruffians into the Rural Districts—Passengers Robbed on the Cars—Saloon-keepers Compelled to Furnish Free Refreshment—Municipal Arrests by the New Jersey Police—A Democratic Account of the Convention—Picking Richard O'Gorman's Pocket—Going Through Sam Tilden and Mayor O'Hall.

Yesterday afternoon a Sun reporter visited Sheriff O'Brien in his office in the new court-house. The sheriff was seated in his easy chair, talking to Judge Hogan and other leaders of the Young Democracy. The following conversation occurred:

Reporter—"What kind of a time did you have in Rochester, Sheriff?"  
Sheriff O'Brien—"Very good, indeed. Our delegation went on the Central road on Monday night, and arrived in Rochester on Tuesday forenoon. The Mayor of Rochester, a whole-souled German Democrat, received us very cordially. Through his courtesy we enjoyed a ride about the city, and were treated with distinguished consideration."

Reporter—"Do you know anything about the delegation that went up on the Erie road?"  
Sheriff O'Brien—"Oh, yes. Those were the Tammany strikers. They were the nicest crowd of thieves and rascals I ever met. All of them were from New York City. On Thursday night last, you remember, Tweed announced in the Tammany Convention that free tickets would be given to all who wanted to go to the Rochester Convention, by a train which would leave the Erie depot on Friday morning. All of the thieves in the city accepted the invitation. Tweed didn't have time to pick out the strikers that he wanted, and the whole gang got in. It was a nice party. They cleaned out every little town along the line of the Erie road, robbing and plundering with impunity. The trouble seemed to be that Tweed didn't give them anything to eat. They had to shift for themselves. But Tweed had done what he could to make things straight. He has sent an army of paymasters along the Erie road to pay all the damages caused by his gang. It's really good of Tweed, isn't it?"

Reporter—"How did the citizens of Rochester treat the thieves?"  
Sheriff O'Brien—"Well, they heard what was coming, and began to shake. Some of them rushed for O'Hall and began to beg. O'Hall, he was scared, and didn't know what to do. He knew that they were the hungriest gang of thieves that ever ran out of New York. You see, O'Hall had been District Attorney, and he knew the gang like a book. He had picked out an indictment against them. He knew that if they got into Rochester after dark they would clean out the whole city. So he went to Tweed, and got Tweed to telegraph to keep the train dragging along, so that the rascals wouldn't get into Rochester before daylight."

Reporter—"Who accompanied the thieves?"  
Sheriff O'Brien—"A good many fellows who wished they wasn't with them. Bradley engaged a gang from the Eighteenth Ward. He went with them. He was the sickest man when he got to Rochester that you ever saw. He didn't get any sleep, you see. The gang kept amusing themselves by biting one another's noses and ears off, when they weren't robbing honest people along the road, and that kept Bradley awake. On, they had a lovely time; and then they saw Jack Glenn, with every thief of the Eighteenth Ward, and the rascals, Rocky Moore and gangs of rascals from the Nineteenth and Seventh Wards, and Nick Muller's crowd, and a pile of the lowest villains that ever disgraced the earth. Richard O'Gorman had his pocket picked, and—"

Reporter—"Was his pocket picked in Rochester?"  
Sheriff O'Brien—"No, on the train."

Reporter—"Did they get his watch?"  
The Sheriff—"No, they got his money. He was lucky to get away with his watch and his gold toothpick."

Reporter—"How did the gang act in Rochester?"  
The Sheriff—"Well, they were light on Rochester. They began operations by cleaning out the gin mill and eating houses. The vicinity of the depot, after which they set a bank on fire. A few of them found the Mayor, and picked his pockets, robbing him of a silver cigar case. They picked the pockets of every man they met. They stole the tickets of admission to the convention, and when the delegates were about to meet, crowded around the door like a pack of wolves. Then they amused themselves with going through the delegates. When Sam Tilden came along they picked his pocket, and then showed him that they had a perfect harvest. Well, O'Hall he got scared again. He was afraid, if the gang stayed there to the ratification meeting that night, that the devil would be let loose, and the city would be gutted. You see there were night on to 1,500 of the thieves. O'Hall was wild. He went to Tweed, and begged him to get the gang off before night. So the order went round. It was announced that the train would leave that night at six o'clock. The rascals were ordered to get, and the most of them got, and Rochester was saved."

Reception to Minister Bassett.

From the National Standard, October 1.

THE AUDIENCE.

A public welcome-home reception to Hon. E. D. Bassett, United States Minister to Hayti, was given at Cooper Institute, in this city, on Thursday evening, the 22d ult. The large hall was comfortably filled at an early hour with an audience that, for order, intelligence, and civility, marked of culture, would compare favorably with any metropolitan assemblage; and the spacious platform was covered with a throng of gentlemen and ladies, distinguished for their prominence in social and political circles, who had assembled to welcome the distinguished guests announced to be present.

THE GUESTS OF THE MEETING.

Beside Mr. Bassett, who, as the first colored minister ever appointed to represent the American people at a foreign Court, was the centre of attraction, there were grouped upon the platform, as honored guests from abroad, his excellency, the Hon. E. J. Royce, President of the Republic of Liberia; Hon. G. F. Priest, Vice President of the same Republic; Hon. J. T. Ruby, State Senator from Texas; Rev. Henry Highland Garnett, D. D., Hon. J. J. Spelman, member of the Mississippi Legislature, and other distinguished living friends of freedom. Mr. Bassett, in a very brief and short visit to this country, and a public reception was resolved upon as soon as he reached this city, as a means of expressing the gratitude and pride which his course, as a representative of the colored people, had won him, and his long and successful career as a statesman and citizen, had inspired among his numerous friends.

The meeting was formally organized by Mr. W. P. Powell, chairman of the Committee of Arrangements, who, after a few well chosen words expressing his gratification at being able to "call the roll" of the assembly, proceeded to order, nominating Rev. Henry Highland Garnett for president, who was unanimously elected. Mr. Garnett briefly returned thanks for the honor conferred upon him, and happily introduced the subject of the meeting, by briefly sketching the history and progress of the Republic of Hayti, declaring that France was now paying the just penalty of the wrong she had heaped upon Hayti by her despotic rule, and in causing the death of the gallant and patriotic hero of the island from a slashy wound—the Washington of Hayti—Toussaint L'Ouverture.

LETTERS—RESPONSE FROM FREDERICK DOUGLASS.

Letters were read from Frederick Douglass, George T. Downing, and others, regretting their inability to attend, and declaring their presence in spirit and thorough sympathy with the purpose of the meeting. Referring, in his introductory letter to the mission to Hayti, Mr. Douglass said:

"Mr. Bassett was the first colored man ever appointed by the United States Government to any foreign mission. First things were always important, and this was remarkably so. In the past, the appointment of Mr. E. D. Bassett as a Minister to Hayti, was a significant event—the triumph of a cause. It was the first time a colored man had been sent to represent the United States in a foreign land. It was a triumph for the colored people, and a triumph for the United States. It was a triumph for the cause of freedom, and a triumph for the cause of justice. It was a triumph for the cause of humanity, and a triumph for the cause of peace. It was a triumph for the cause of civilization, and a triumph for the cause of progress. It was a triumph for the cause of the future, and a triumph for the cause of the present. It was a triumph for the cause of the world, and a triumph for the cause of the human race. It was a triumph for the cause of the universe, and a triumph for the cause of the God of the universe. It was a triumph for the cause of the eternal, and a triumph for the cause of the temporal. It was a triumph for the cause of the living, and a triumph for the cause of the dead. It was a triumph for the cause of the whole, and a triumph for the cause of the part. It was a triumph for the cause of the many, and a triumph for the cause of the few. It was a triumph for the cause of the great, and a triumph for the cause of the small. It was a triumph for the cause of the strong, and a triumph for the cause of the weak. It was a triumph for the cause of the rich, and a triumph for the cause of the poor. It was a triumph for the cause of the wise, and a triumph for the cause of the foolish. It was a triumph for the cause of the good, and a triumph for the cause of the evil. It was a triumph for the cause of the true, and a triumph for the cause of the false. It was a triumph for the cause of the right, and a triumph for the cause of the wrong. It was a triumph for the cause of the just, and a triumph for the cause of the unjust. It was a triumph for the cause of the honest, and a triumph for the cause of the dishonest. It was a triumph for the cause of the brave, and a triumph for the cause of the coward. It was a triumph for the cause of the noble, and a triumph for the cause of the base. It was a triumph for the cause of the pure, and a triumph for the cause of the impure. It was a triumph for the cause of the clean, and a triumph for the cause of the dirty. It was a triumph for the cause of the bright, and a triumph for the cause of the dark. It was a triumph for the cause of the light, and a triumph for the cause of the shadow. It was a triumph for the cause of the life, and a triumph for the cause of the death. It was a triumph for the cause of the joy, and a triumph for the cause of the sorrow. It was a triumph for the cause of the love, and a triumph for the cause of the hate. It was a triumph for the cause of the peace, and a triumph for the cause of the war. It was a triumph for the cause of the harmony, and a triumph for the cause of the discord. It was a triumph for the cause of the unity, and a triumph for the cause of the division. It was a triumph for the cause of the whole, and a triumph for the cause of the part. It was a triumph for the cause of the many, and a triumph for the cause of the few. It was a triumph for the cause of the great, and a triumph for the cause of the small. It was a triumph for the cause of the strong, and a triumph for the cause of the weak. It was a triumph for the cause of the rich, and a triumph for the cause of the poor. It was a triumph for the cause of the wise, and a triumph for the cause of the foolish. It was a triumph for the cause of the good, and a triumph for the cause of the evil. It was a triumph for the cause of the true, and a triumph for the cause of the false. It was a triumph for the cause of the right, and a triumph for the cause of the wrong. It was a triumph for the cause of the just, and a triumph for the cause of the unjust. It was a triumph for the cause of the honest, and a triumph for the cause of the dishonest. It was a triumph for the cause of the brave, and a triumph for the cause of the coward. It was a triumph for the cause of the noble, and a triumph for the cause of the base. It was a triumph for the cause of the pure, and a triumph for the cause of the impure. It was a triumph for the cause of the clean, and a triumph for the cause of the dirty. It was a triumph for the cause of the bright, and a triumph for the cause of the dark. It was a triumph for the cause of the light, and a triumph for the cause of the shadow. It was a triumph for the cause of the life, and a triumph for the cause of the death. It was a triumph for the cause of the joy, and a triumph for the cause of the sorrow. It was a triumph for the cause of the love, and a triumph for the cause of the hate. It was a triumph for the cause of the peace, and a triumph for the cause of the war. It was a triumph for the cause of the harmony, and a triumph for the cause of the discord. It was a triumph for the cause of the unity, and a triumph for the cause of the division. It was a triumph for the cause of the whole, and a triumph for the cause of the part. It was a triumph for the cause of the many, and a triumph for the cause of the few. It was a triumph for the cause of the great, and a triumph for the cause of the small. It was a triumph for the cause of the strong, and a triumph for the cause of the weak. It was a triumph for the cause of the rich, and a triumph for the cause of the poor. It was a triumph for the cause of the wise, and a triumph for the cause of the foolish. It was a triumph for the cause of the good, and a triumph for the cause of the evil. It was a triumph for the cause of the true, and a triumph for the cause of the false. It was a triumph for the cause of the right, and a triumph for the cause of the wrong. It was a triumph for the cause of the just, and a triumph for the cause of the unjust. It was a triumph for the cause of the honest, and a triumph for the cause of the dishonest. It was a triumph for the cause of the brave, and a triumph for the cause of the coward. It was a triumph for the cause of the noble, and a triumph for the cause of the base. It was a triumph for the cause of the pure, and a triumph for the cause of the impure. It was a triumph for the cause of the clean, and a triumph for the cause of the dirty. It was a triumph for the cause of the bright, and a triumph for the cause of the dark. It was a triumph for the cause of the light, and a triumph for the cause of the shadow. It was a triumph for the cause of the life, and a triumph for the cause of the death. It was a triumph for the cause of the joy, and a triumph for the cause of the sorrow. It was a triumph for the cause of the love, and a triumph for the cause of the hate. It was a triumph for the cause of the peace, and a triumph for the cause of the war. It was a triumph for the cause of the harmony, and a triumph for the cause of the discord. It was a triumph for the cause of the unity, and a triumph for the cause of the division. It was a triumph for the cause of the whole, and a triumph for the cause of the part. It was a triumph for the cause of the many, and a triumph for the cause of the few. It was a triumph for the cause of the great, and a triumph for the cause of the small. It was a triumph for the cause of the strong, and a triumph for the cause of the weak. It was a triumph for the cause of the rich, and a triumph for the cause of the poor. It was a triumph for the cause of the wise, and a triumph for the cause of the foolish. It was a triumph for the cause of the good, and a triumph for the cause of the evil. It was a triumph for the cause of the true, and a triumph for the cause of the false. It was a triumph for the cause of the right, and a triumph for the cause of the wrong. It was a triumph for the cause of the just, and a triumph for the cause of the unjust. It was a triumph for the cause of the honest, and a triumph for the cause of the dishonest. It was a triumph for the cause of the brave, and a triumph for the cause of the coward. It was a triumph for the cause of the noble, and a triumph for the cause of the base. It was a triumph for the cause of the pure, and a triumph for the cause of the impure. It was a triumph for the cause of the clean, and a triumph for the cause of the dirty. It was a triumph for the cause of the bright, and a triumph for the cause of the dark. It was a triumph for the cause of the light, and a triumph for the cause of the shadow. It was a triumph for the cause of the life, and a triumph for the cause of the death. It was a triumph for the cause of the joy, and a triumph for the cause of the sorrow. It was a triumph for the cause of the love, and a triumph for the cause of the hate. It was a triumph for the cause of the peace, and a triumph for the cause of the war. It was a triumph for the cause of the harmony, and a triumph for the cause of the discord. It was a triumph for the cause of the unity, and a triumph for the cause of the division. It was a triumph for the cause of the whole, and a triumph for the cause of the part. It was a triumph for the cause of the many, and a triumph for the cause of the few. It was a triumph for the cause of the great, and a triumph for the cause of the small. It was a triumph for the cause of the strong, and a triumph for the cause of the weak. It was a triumph for the cause of the rich, and a triumph for the cause of the poor. It was a triumph for the cause of the wise, and a triumph for the cause of the foolish. It was a triumph for the cause of the good, and a triumph for the cause of the evil. It was a triumph for the cause of the true, and a triumph for the cause of the false. It was a triumph for the cause of the right, and a triumph for the cause of the wrong. It was a triumph for the cause of the just, and a triumph for the cause of the unjust. It was a triumph for the cause of the honest, and a triumph for the cause of the dishonest. It was a triumph for the cause of the brave, and a triumph for the cause of the coward. It was a triumph for the cause of the noble, and a triumph for the cause of the base. It was a triumph for the cause of the pure, and a triumph for the cause of the impure. It was a triumph for the cause of the clean, and a triumph for the cause of the dirty. 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